



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

motives which have hitherto as a matter of fact determined men's actions, and to project a maximum of human activity of all sorts (perhaps also animal and molecular?) into a completely mechanized world. Unfortunately our author with his "free, critical, intelligence" rising superior to "illusion, speculation and faith" is yet unconvincing. The difficulty is not that one disagrees with most of his observations. They are not pertinent to his general conclusions. He can hardly be said to be aware of the problem of ethics, strenuously as he combats all the unnamed deluded, who have hitherto sought to *measure* values of human activity in relationship to the most inclusive data obtainable, data which, moreover, not a little "free, critical intelligence" has discovered. Perhaps as his programme develops he will be able to give us the sociological facts, statistics, experiments, to demonstrate how men have no longer any right to value the music of J. S. Bach or the outworn activity of inference other than that of counting heads.

JOHN M. WARBEKE.

MOUNT HOLYOKE COLLEGE.

Psychology, A Study of Mental Life. R. S. WOODWORTH. New York: Holt, 1921. Pp. 10 + 580.

In this book the author has brought together the newer currents in the science and added them to the older contributions. The general attitude is much influenced by the behavioristic attitude and specifically by Watson's book, without, however, accepting the extreme statements. Consciousness is retained as a psychological category, and the introspective method is not discarded. Full recognition is given to the value of the objective method, that would be the exclusive method of behaviorism.

The order of treatment follows Watson as far as he goes. Woodworth begins with the nervous system, treated for function rather than for structure. The cuts are on the whole schematic. The native characters, instinct, emotion and feeling are treated next, and sensation, attention, intelligence, learning, and memory follow in order. Association is treated after memory, then follow perception, reasoning and imagination, and finally will and the self. This means that the plan is to proceed from the concrete to the abstract, rather than from the logically simple to the complex. It will be interesting to see how it works with the student. Each text and variation is an educational experiment and the only criterion is the pragmatic one.

Aside from the arrangement, the most original part of the book is the chapter on association in which the nervous processes involved

are developed from the conditioned reflex. The conditioned reflex itself is reduced to the general principle that when a well-developed response is made in the presence of a stimulus which is only loosely linked with that response, it is transferred from the stimulus that previously tended to excite it, to the new. A number of different forms of association are developed from this principle.

Woodworth makes peace with the formal logician, by translating the psychological processes into terms of the syllogism. To the reviewer the discussion neither of the association processes nor of the reasoning process seems particularly clear, possibly because he is not altogether convinced.

It is interesting to note that imageless thought is given rather a more subordinate position than the earlier discussions of the author would lead us to expect. It is made a relatively rare event in the thinking of the average individual. This of course may be for the sake of the student rather than an expression of any change in point of view of the author. Freud is mentioned frequently in the discussion of imagination and dreams, but nearly always to be refuted. The day-dream and worry are made concealed wishes in one or two of their aspects, but this seems to be the only positive influence that Freud has exerted upon the thought of the author.

The book should be a very useful text. The style is simple, usually colloquial, sometimes even slangy. It should offer no difficulty to the student except in a few places, and should please him, unless he feels occasionally that he is being written down to. At times it seems to the reviewer that more content might have been substituted for the illustration and elaboration that abound, but this is largely a matter of opinion, to be tested by use.

W. B. PILLSBURY.

UNIVERSITY OF MICHIGAN.

JOURNALS AND NEW BOOKS

THE AMERICAN JOURNAL OF PSYCHOLOGY. XXXIII, 3. July, 1922. An Experimental Study of Certain Initial Phases of Abstraction: *H. B. English*. A Note on Wundt's Doctrine of Creative Synthesis: *E. B. Titchener*. Synæsthesia and Meaning: *R. H. Wheeler* and *T. D. Cutsforth*. Series of Difference Tones Obtained from Tunable Bars: *P. T. Young*. The Hydrogen Ion Concentration of the Mixed Saliva Considered as an Index of Fatigue and of Emotional Excitation, and Applied to a Study of the Metabolic Etiology of Stammering: *H. E. Starr*. Laughter, A Glory in Sanity: *R. Carpenter*. A Note on Henning's Smell Series: *F. L.*